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A BRIEF STUDY OF SOME OF CAESAR'S ABLATIVES

The following study of ablatives was suggested by some statements made by Professor Hale in his article on "The Teaching of First and Second Year Latin" regarding the scientific study of syntax by observation. That syntax ought to be an observational science seems to me a foregone conclusion. In that way only can both the grammar and the spirit of a language be accurately learned. On the question of the ablative I have investigated Caesar's usage, keeping in mind the statement in the paper cited, that an ablative expressing the idea of "in accordance with" regularly requires a separative preposition. The ground worked over covers the first seven books of the *Gallic War* and the three books of the *Civil War*. In the following table are included 28 common words, selected because their individual meanings seemed to harmonize well with the idea of "in accordance with." The first column of figures gives the number of instances of the ablative without any preposition, in which the context justified the meaning "in accordance with." Other instances in which the meaning was unmistakable (generally cause or means) have not been included. The second column gives *all* the instances in Caesar in which the ablative is used with *ab*, *de*, or *ex*.

	No. without Preposition	No. with Preposition		No. without Preposition	No. with Preposition
amicitia.....	1	6	lex	9	2
condicio	4	2	litterae.....	5	4
consensus	11	1	modus	8	0
consilium	25	8	mos	19	2
consuetudo	19	5	officium	0	3
consultum	3	4	opinio	2	0
decretum.....	1	0	ratio.....	25	1
dolor	2	0	sententia	0	3
exemplum.....	3	0	simulatio.....	5	0
fides.....	3	2	spes	10	1
fiducia.....	4	0	studium.....	10	0
institutum	3	0	usus	4	4
iudicium	7	1	voluntas	15	0
ius	4	2			
iussu	5	0	Total	207	51

The table shows a great preponderance of examples without any preposition, there being 207 of the first kind and 51 of the second. It is worth while to note the large number of nouns which show no instances with a

preposition. And yet it is by no means difficult to point to uses of these words in Caesar where the ablative takes very naturally, perhaps most naturally, the meaning "in accordance with;" e. g.,

hoc decreto eum consul prohibuit, C. iii. 21.

se more et exemplo p. R. posse iter dare, i. 8.

eadem fide Caesari (aquilam) restituo, C. iii. 64.

Cicero praeceptis Caesaris milites in castris continuisset, vi. 36.

Iussu is used by Caesar with *facere* and *praeesse* only. With these verbs the idea of "in accordance with" would be congruous. Yet the preposition does not occur. *Voluntas* is used frequently with *facere* and one may well wonder that the preposition never is added.

The 51 instances with a preposition are worthy of more careful study. *Amicitia's* 6 instances follow:

ab amicitia p. R. deficere, vii. 39.

de pace et amicitia concilianda legatos missos, vii. 55.

ab eius amicitia se averterat, C. i. 4.

Issam a Caesaris amicitia avertit, C. iii. 9.

ex sua amicitia omnia exspectarent, C. iii. 60.

ab eius amicitia civitates avertebat, C. iii. 79.

In only one of these examples can the preposition take the meaning referred to.

The two instances of *condicio* are with *de* and *agere*.

The one example of *consensus* is:

ex communi consensu ab eo petere, i. 30.

With this instance it is interesting to compare the following examples of the same word without a preposition:

omnium consensu legatos miserunt, ii. 28.

consensu eorum omnium locum delegerunt, ii. 29.

omnium consensu ad eum defertur imperium, vii. 4.

omnium consensu hac sententia probata, vii. 15.

omnium vestrum consensu residere memoria videtur, vii. 77.

consensu suorum constituit Curio, C. ii. 33.

omnium suorum consensu Curio parabat, C. ii. 37.

consensu omnium Antiochensium arcem captam esse, C. iii. 102.

consensu militum (is) eripiebatur, C. iii. 110.

The eight instances of *consilium* are:

de consilio se excusarent, iv. 22.

res ab instituto consilio eum deterreret, v. 4.

de consiliis ac motu Gallorum nuntium acciperet, v. 53.

ab hoc consilio afuisse, vi. 3.
 de consilio legatorum copias mittunt, vii. 5.
 ex propositis consiliis duobus explicitius videbatur, C. iii. 78.
 ab superioribus consiliis depulsus, C. iii. 73.
 de Caesaris consilio coniectura iudicans, C. iii. 78.

Of these the fifth instance alone seems to convey the idea of "in accordance with." The first instance of *consensus* and the following example of *consilium* make a pair that challenge explanation:

ex communi consensu ab eo petere, i. 30.
 communi consilio acturos, iii. 8.

It is worthy of note that Caesar uses *communi consilio* 5 times and always without a preposition.

Consuetudo shows the following instances with a preposition:

ex consuetudine sua phalange facta, i. 52.
 legione ex consuetudine missa, iv. 32.
 a Gallica differunt consuetudine, v. 14.
 ex consuetudine cotidiana accedit, v. 58.
 ab hac consuetudine differunt, vi. 21.

The temptation arises to charge the presence of the preposition in the first two instances to the possible ambiguity because of the fact that both nouns are feminine gender. With this idea in mind compare these two cases with the following:

consuetudine pristina dicendi Catone extrahente dies, C. i. 32;
 and in general compare all the instances just given with these:

consuetudine sua legiones ducebat, ii. 19.
 se consuetudine reclinaverunt, vi. 27.
 Caesar consuetudine excubaret, vii. 24.
 pristina sua consuetudine cuncta exposuerunt, C. iii. 79.
 cotidiana consuetudine usum perciperent, C. iii. 84.

Consultum occurs with a preposition 4 times, viz.:

de senatus consulto certior factus, vii. 1.
 ad pecuniam ex senatus consulto proferendam, C. i. 14.
 ex senatus consulto pecunias exigi, C. iii. 32.
 legiones duae traditae ex senatus consulto, C. iii. 88.

Contrast these instances with the following:

senatus consulto haec perscribuntur, C. i. 5.
 qua voce et quo senatus consulto p. R. . . . sit vocatus, C. i. 7.
 et lege et senatus consulto societas erat facta, C. iii. 107.

Consulto meaning "on purpose" is used by Caesar 4 times and always without the preposition.

The 2 uses of *fides* are with *de* in the sense of "concerning."

Iudicium occurs in C. iii. 60:

ex domestico iudicio atque animi conscientia intellegebant.

Some of the contrary instances are:

copias iudicio non conduxerit, vi. 31.

ea res omnium iudicio reprehendebatur, C. i. 14.

omnium iudicio inferiores viderentur, C. i. 47.

hos iudicio populi debere restitui, C. iii. 1.

Ius and *lex* occur each twice with *de*, "concerning." One example in vii. 33 is worth quoting:

. . . . quod legibus Haeduorum iis excedere non liceret ne quid de iure aut de legibus deminuisse videretur.

In the first instance (*legibus*) the meaning would be no clearer if the preposition were expressed, while in the second (*de legibus*) the omission of the preposition would cause ambiguity.

The instances with *litterae* are:

ex litteris supplicatio decreta est, ii. 35, and iv. 38.

ex nuntiis litterisque cognoverat, v. 11.

ex litteris ad senatum referretur, C. i. 1.

The preposition in the first two instances and also in the fourth makes the meaning clear. In the third it could be dispensed with. Compare the following:

fama ac litteris victoriam concelebrabant, C. iii. 72.

hunc litteris nuntiisque edocuit, C. iii. 108.

Compare especially the following example in which *consuetudo* and *cognosco* are used:

haec superiorum annorum consuetudine a nostris cognoverat, v. 42.

Mos has 2 instances of *de*, "concerning." *Officium* has 3 instances; one is with *ab* and *discedere*, and one with *de* and *desperare*; the third is in the same sentence as one of the examples of *amicitia*:

ut ex sua amicitia omnia exspectarent et ex praeteritis suis officiis reliqua sperarent, C. iii. 60.

The single instance of *ratio* is with *de* and *cogitare*. *Sententia* has 1 example with *a* and *discedere*, and 2 with *de*. In one of these latter *de* has the meaning "concerning." The other instance follows:

de consili sententia summam belli permiserint, C. iii. 16.

Here *de* has the meaning "in accordance with." The one example with *spes* is with *ab* and *repellere*. The 4 examples with *usus* are with *ex* in sense

of "in accordance with." Three of them occur with *esse* and one with *accidere*.

A review of the 51 instances in the second column reveals 12 instances of *ab*, "from," with verbs of motion; 19 instances of *de*, in 18 of which the meaning is "concerning" or "from," and in one of which it is "in accordance with;" 20 instances of *ex*, in all of which except 3 the preposition has the meaning "in accordance with." The matter may be summed up thus: Out of 228 examples of the ablative in which the context calls naturally for the meaning "in accordance with," 21 instances show a preposition and 207 show none. The difficult part is to draw a correct conclusion from these data. To the influence of "fixed phrases" is due some of the uses, notably that of *consulto* meaning "on purpose" always without a preposition, and that of *usu* meaning "advantageous" always with a preposition. For the rest the matter seems to be optional with the writer, the preference being to omit the preposition in case no ambiguity results.

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